

Sunday last, as our readers know, commemorated an event in French history as notable and influential in its way as that which was celebrated in New York five days before. Over a hundred years ago, on the 5th of May, the States General, or assembly of the three orders, which had not been convoked since 1614, met at Versailles. The times were critical. Revolution was imminent. The probability of the ruling classes had brought taxation to the verge of bankruptcy. The people groaned beneath the burden of taxation, and the absolutism of the court. In summoning the States General the nobles on the one hand hoped to avert the impending ruin of fresh exactions; the "third estate," or people, catching hope and inspiration from

Few men have gracefully and creditably secured themselves upon the editorial tripod while occupying the summit of oratorical fame. At thirty-two he accomplished this feat. If for two years, as editor of the *Christian Advocate*, he added nothing to his reputation, he certainly lost nothing from either his essential or popular strength. Then one of the heaviest burdens in Methodism, the presidency of Dickinson College, was laid upon him. He undertook the double task of converting Methodists to colleges, and of managing a college which had been a failure with the Presbyterians a success under Methodist management. Here he prevailed, and recorded at Dickinson eleven years of marked achievement. The next exploit was to leave thirty years of work as editor and educator and to assume the pastorate with undiminished popularity and power. What other man has done this? Possibly he brought some of the old bones of the class-room to the pulpit, but he also brought the spirit of prophecy by which

Twelve years ago Dr. Durbin fell asleep. Upon his memory a chaplet has recently been cast—the testimonial of an affectionate pupil, Rev. Charles F. Deems, D. D., pastor of the Church of the Strangers, New York city. In this testimonial, which appeared in the *Christian Advocate*, occur these words: "He has gazed upon most of the constellations of the pulpit oratory in America and in Europe. This day in memory and imagination John Durbin stands as the one particular star, bright and true, and yet also ready."

The McClinktosc Association, another New York institution, has just held its anniversary. Although this Society seems limited in scope, yet its results are far reaching. In nineteen years the McClinktosc Association, in other words, a band of godly women, have been carrying on its noble work by assisting worthy young men at Drew Theological Seminary, until not far from three hundred men preaching the Gospel in all parts of the world. There is nothing pauperizing or grading in the help that this Association tends. And the possibilities of any impost upon its funds are very limited. Its management is thorough and eminently practical, its work every year is increasingly valuable. Mrs. S. F. Upham, so well known in New England, is the corresponding secretary.

The centennial of Washington's inaugu-

There is a substantial rumor afloat here about the effect that Rev. W. H. Crawford, pastor of Fulton Street Church, has been making. Mr. Crawford will soon be appointed professor of history and theology in Gammon School of Theology, Atlanta, Ga. The professor-elect is a strapping man, a graduate of Northwestern University and Garrett Biblical Institute (class of 1892), and has a fine record down in both, and has made a fine record during the five years of his connection with the River Conference. Gammon School is to be congratulated.

Mr. Moody is holding his Bible Institute for the training of laymen in evangelistic work.

These thoughts are suggested by the book of Professor Hill, and are not to be considered in the nature of a criticism of that excellent work. Professor Hill himself shows what a pure style can be, and he speaks in one in his exalted position has a right to speak. Every student, every writer or speaker should carefully read this book, and after taking all the exceptions, he may perhaps think that there is one so determined and qualified to keep pure the "well of English undefiled."

* OUR ENGLISH. By Adams Sherman Hill, Hartford University. New York: Harper Bros.

* OUR ENGLISH. By Adams Sherman Hill, Harvard University. New York: Harper Bros.

Miscellaneous.

THE GEORGIA CHAUTAUQU.

BY REV. L. J. LANSING.

FROM the 24th to the 31st of March inclusive was held in Albany, South Georgia, the Assembly which will long be remembered under the name of the Georgia Chautauqu. In this was transplanted into Southern soil one of those gatherings of which Lake Chautauqu was the first, which disseminate intellectual and spiritual culture among increasing thousands of people the world over. In every sense the assembly was a success, and since it was an experiment among people entirely unfamiliar with its procedure, among Southern people assisted by Northern men, it has a special significance as it had a most happy issue. The originator to whom most generous praise is due was Rev. Dr. W. A. Duncan, the indefatigable secretary of the New York Chautauqu. To him belong the conception, the purpose, the management, and that fund of cordial good nature and inexhaustible kindness and tact which made the whole work go on without the least friction. He secured the co-operation of almost every gentleman of standing in the community. The mayor of Albany was the secretary of the executive committee. Although these gentlemen were inexperienced in such work, their ability and zeal, together with their hopefulness and faith, made them remarkably efficient. The preparations were elaborate and fitting. The court-house in the centre of the city was made the portico of what we called the "cathedral," the great tent, of which the court-house hall was the vestibule. This tent contained nearly two thousand thoroughly comfortable seats arranged on a good board floor, and was lighted at night by electric lamps. Nature was favorable, the weather perfect. From the flowers blooming in the gardens were gathered generous decorations for the great tabernacle.

From the first the enthusiasm was extraordinary, and it continued unabated to the close. Nearly the entire population gave attention to the lectures and studies. It is said that there are five hundred white voters in the county of which Albany is the seat; these might represent a population of 2,500. The audiences in the tabernacle varied from eight to eighteen hundred or more, day after day, growing larger to the close, so that nearly the entire white population is said to have been present. The colored people were also well represented.

Of the lecturers announced, a few failed from causes beyond their control. Dr. Behrens unfortunately was ill; Senator Colquitt detained in Washington by the sickness of his colleague; Governor Gordon, fully expecting to be present, was prevented by some extraordinary executive business. But Drs. Duncan and Dunning of Boston, Mr. H. W. Grady, the famous editor of the *Atlanta Constitution*, Rev. Dr. McArthur, of the Calvary Baptist Church, New York, Rev. Drs. J. W. Lee, of Atlanta, and J. W. Hamilton, of Boston, and the writer delivered lectures, while Dr. Palmer, of New York, aided conducted the music, Dr. Anderson with equal success the athletics, and Mrs. Higgins, of Worcester, Mass., most intelligently guided the primary department. It fell to me to open and to close the exercises, in each case with a sermon, the first on Sabbath morning, the 24th, and the second on Sabbath evening, the 31st. Between these two events was a constant succession of most delightful experiences, whether we judge from the feelings of the visitors or the expressions of the residents of the city. At no exercise did the interest flag, and Dr. Duncan, as also Dr. Dunning, with all their experience affirmed that they had never seen a beginning more propitious. The Chautauqu is sure to be continued from year to year.

There are some noteworthy facts and features of this Assembly which will have an interest to all readers of the *HERALD* throughout the country, and although all of these cannot be mentioned, a few of them will suggest the rest.

The hearty appreciation of the people was confined to no sect or class. Jew and Gentile participated in the services. The churches were all closed in order that their congregations might attend on the ministries of the tabernacle. There were the ministers of the Presbyterian, Baptist, Methodist and Episcopalian Churches and the rabbi of the Jewish synagogue. This venerable man sat next me while I preached, and was the first to give me his hand in token of appreciation at the close. Such an exhibition of Christian unity in a small city of the South is highly significant of the good influences of the Chautauqu. We know how in the smaller places church antagonisms are likely to arise. It is far easier to illustrate Christian union through representative men gathered in convention at Lake Chautauqu than to secure the heartiest co-operation from church members who live side by side in different congregations; but in Albany there was not a particle of discord apparent. Each vied with the other to make the union service a success, and the spirit of kindness was universal. The business men were no less forward in their appreciation, and on repeated occasions every business house in the city was closed in order that the merchants, manufacturers and employees might attend the exercises. If there was one adverse criticism on the part of all these people, we did not hear of it.

The hospitality of the citizens was extraordinary. All that we had heard of Southern hospitality was outdone in the actual realization. The people themselves were of a rare and choice type, furnishing for the speakers a congregation of remarkable intelligence and extraordinary comeliness. Because most of the speakers were Northern men, particular kindness was shown them. Again and again did we hear the desire expressed for entire harmony of feeling between the sections, for the cultivation of the spirit of kindness between North and South. Over and over the wish was spoken that we might meet only pleasant things, and that nothing should occur to mar our enjoyment or to furnish unpleasant memories to be carried away. The hospitality at home and table was only a type of the kindness and magnanimity of spirit with which we were personally received, and with which the ideas necessary to the success of the occasion were accepted and entertained.

One who like myself had been familiar with the South in years past, could not fail to notice a manifest abatement of sectional feeling and a great increase of good-will on the part

of the people toward their brethren of the North. That good-will showed itself in a variety of ways. A new spirit of enterprise seems to have sprung up in the South. There is a call on the part of all the intelligent men whom we met for immigration, and they do not hesitate to say that they prefer as immigrants the best people of the Northern States. They are more timid about foreigners than we are, and yet people of foreign birth of the better class are sought and welcomed. We met in Albany three Swedish gentlemen of the highest character from Kansas, gentlemen who have much to do with locating colonies of Scandinavian immigrants. They had been invited to Albany to survey the region with a view to bringing their countrymen thither, and it is needless to say that they received a remarkably favorable impression both of the territory and of the people. There was little disposition to discuss the issues of the past between the North and the South. When they were mentioned, only kind feeling was shown. To forget the things that were behind and reach forward unto the things that were before, seemed to be the purpose of nearly all. We heard favorable words spoken of the new administration at Washington, and desires expressed for the prosperity of its several departments. Mr. Grady, as the representative Southern speaker, was enthusiastic in affirmations of loyal devotion to the country as a whole. There was very little flavor of sectionalism in his speech, and that little was its only defect.

We were particularly interested in the attitude of the people toward the colored population, which here vastly outnumbered the whites in a proportion of nearly nine to one. There came under our attention some remarkable exhibitions of kindness and courtesy. Our host, a very prominent citizen, in our hearing courteously and kindly invited the colored people of the church which we attended with him, to attend the Chautauqu exercises. On account of the admission fee, which was undoubtedly a bar to the poorest people, we could not expect to see a great number of the colored people at the tabernacle, but the number varied from perhaps 50 to 150, and while they gravitated toward a particular part of the house, we in no case saw them reproved when they found their way to other portions of the auditorium. The protestations of kindly feeling on the part of the white toward the colored people were certainly borne out in many instances where we saw them exchange private courtesies equal to those which we have seen shown to the same people in any part of the world. Nevertheless, it was evident that the race problem was seriously upon the minds of many of the thinking people of both races. Mr. Grady, in his interesting speech, considered two things—the first, the industrial condition of the South; the second, the race problem, prefacing both with sober and earnest characterization of the magnitude and difficulty of the work to be wrought out. He unhesitatingly expressed the fear that the colored race might preponderate and overwhelm the white, instancing India, Mexico and St. Domingo in illustration. He protested against all injustice or unkindness in dealing with the colored people, affirming that wrong done would react with terrific force on those who did the wrong, and at the same time with evident sincerity declared it was absolutely necessary that the white people should dominate the colored; and then very illogically, having declared us all one people, protested that they at the South should be left alone to settle locally this vast and difficult problem. Many of his best friends were sorry that he discussed the question at the Chautauqu. Not a few expressed to us their opposition to his opinions and inferences.

But while we could not agree with him, he deserved and received from us the consideration due to an earnest and thoughtful man who evidently felt that this was the greatest question which he could bring to the attention of his countrymen. If there is here a problem so burdensome and threatening as that which Mr. Grady declared, every portion of our people should take an interest in its solution, and the spirit of the Union can mean nothing else. From some of the colored people we learned that in this country, by various methods of diplomacy or fraud, the colored vote was entirely suppressed, and one prominent planter, a resident of the vicinity of Macon, with great good nature and many kindly expressions of feeling toward the negroes, said: "They would do anything for us, as they have often said, except that they would not kill a man for me nor vote the Democratic ticket."

One who knew and saw the South fifteen years ago, can but be impressed with the wonderful improvement of the conditions of agriculture seen everywhere. Keenly alive to the resources of their section, many thoughtful men are insisting on that diversity and variation of crops which shall furnish to the farmer adequate supplies of all kinds. Cotton is no longer king; it is only president, with a cabinet of other almost equally influential productions. The farms are everywhere improved over the former time. The implements are far better. Fences are seen in great extent where a few years ago were none. The teams as they go aloft or traverse the improved roads are far superior to what they used to be. Better houses are being erected and villages are springing up. Awakening to the vast resources of their country, both their own section and their common country, the people seem to be thrilling with a new life, industrial and commercial.

The consequences of this Georgia Chautauqu promise to be good and helpful in many directions. It certainly tended to foster a good and frank understanding between the representatives of the North and the South who met on this occasion. Mutual respect was engendered, not only personal to the men who met and conferred together, but mutual respect also for the difficulties, the dangers, and the unsolved problems of our common country. We did not hesitate to say to them that they might be called upon to help us turn back the tide of promiscuous immigration of the worst elements of Europe which threaten to engulf and overflow the North, and that we might be compelled to call upon them to assist to restrict a suffrage now in the hands of multitudes unfit to use it. At the same time we did not shrink from saying that where the franchise oppressed us in the North we endured the oppression, and sought legal redress by constitutional means, and in no case suppressed the vote or denied the voter's right to the franchise.

Assemblies like this and interchanges in the same Christian spirit, kindly personal respect and elevated friendly feeling, must result in the interests of religion, of patriotism, and of the common welfare.

CENTENNIAL POEM.

Strengthened and trained by toil and tears,
Born of the bold, the brave and free,
A nation with its hundred years
Its tributes brings, O Lord, to Thee.

What blessings from Thy sovereign hand,
What trials has the century brought;
How has this free and glorious land
Been loved, defended, led and taught?

Our cautious feet by night, by day,
Slowly the upward path have trod;
God was our light and God our stay,
In flood and fire, in grief and blood.

So the brave oak, in calm and storm,
Spreads its strong roots and boughs abroad;
Grows grand in grace and stalwart form,
Honored of men and loved of God.

The century ends, our hosts in peace
Hold the broad land from sea to sea,
And every tongue and every breast
Breathes the sweet anthem of the free.

Still may the banner of Thy love
O'er all our land in glory rest,
Our heaven-appointed *Agis* prove
And make us coming centuries blest.

Our joyful hosts to-day
Their grateful tribute pay,
Happy and free,
After our *Agis* day.

After our blood and tears,
Strong with our hundred years,
Lord, to Thy throne
—Rev. Dr. S. F. Smith, in Chicago News.

NEW HAMPSHIRE CONFERENCE.

Reported by REV. O. S. BARKETT.

[Continued.]

FRIDAY.

The Education anniversary was held this evening. It rained very hard, so that the audience was small. Dr. Payne was compelled to be absent by reason of sickness, so that the work of an address fell upon a member of the Conference. The services were in charge of J. W. Adams. The address was by J. Z. Armstrong.

SATURDAY.

The prayer-meeting was led by C. S. Nutter; and, as usual, was an excellent session. The Conference was called to order at 9 o'clock by the Bishop, and C. J. Fowler led in prayer. Minutes of Friday's session were read and approved.

Voted that G. A. McLaughlin and C. J. Fowler be a committee to audit the accounts of the Conference treasurer.

On motion, a committee consisting of J. Z. Armstrong and the presiding elders was appointed, looking toward legislation for the release of the invested moneys of the Conference from taxation.

The names of John H. Vincent and Thos. A. Doran, who came from the Congregationalists, and M. H. Evans from the United Brethren, were presented by Presiding Elder Norris, with the wish that the Conference recognize their orders. It was so voted.

The two former were called forward by the Bishop, and the usual disciplinary questions were propounded and answered satisfactorily; after which J. H. Vincent was admitted into full connection, and Thos. A. Doran admitted on trial.

This is the fourth day of the session, and we have just come to the time of taking up the minutes. Took up the 20th Question: "Has the character of each preacher been examined?" G. W. Norris, presiding elder of Concord District, was called, his character passed, and he read a report of his district. It was replete with interest. Heroic work has been done. Souls have been saved, and thus the seal of God has been put upon the labors of His people.

The name of each effective elder was called, his character passed, and he reported his missionary collection.

The character of C. U. Dunning, presiding elder of Dover District, was passed. He read a report of his district. It was a very encouraging résumé of the work of the year.

The character of each effective elder on the district was called, his character passed, and he reported his missionary collection.

J. E. Robins, presiding elder of Claremont District, was called. His character was passed, and he reported his district. During the reading of his report, just as he touched the subject of missions, Chaplain McCabe came in. He was received with loud and long continued applause, for which the presiding elder had to wait. The Chaplain bowed his acknowledgments. He was invited to the platform by the Bishop and introduced to the Conference, when the waiting presiding elder continued his reading.

The names of the effective elders were called, their characters passed, and they reported their missionary collections.

Prof. Van Vleck, acting president of the Wesleyan University, was introduced and addressed the Conference.

Took up the 31st Question of the Minutes: "Who remain on trial?" The names of Wm. A. Mayo, Freeman C. Libbey, Wm. Warren, and Edwin C. Langford, were called. Their examinations were reported, and they were duly represented and continued on trial.

The 18th Question: "Who are the deacons of the second class?" was taken up. Henry E. Allen, R. T. Wolcott, A. W. L. Nelson, being reported upon, were accepted.

G. M. Carl was announced as transferred to the Vermont Conference.

Took up the 18th Question: "Who are the supernumerary preachers?" The names of T. Carter, A. C. Hardy, W. H. Jones, A. B. Lunt, Joe. Hayes, O. H. Jasper, C. F. Fowler, J. F. Spaulding, J. T. Davis, N. M. Learned, L. W. Prescott, J. A. Steele, G. J. Jenkins, Jas. Pike, C. M. Dinmore, Geo. N. Bryant, H. B. Copp, E. P. F. Dearborn, and M. V. B. Knox were called, and their characters passed.

The relation of C. J. Fowler and M. V. B. Knox was changed from supernumerary to effective.

The case of T. Carter and J. A. Steele were referred to the committee on Conference relations, with instruction to seek their transfer to the Conference in which they are laboring.

The case of A. C. Hardy was also referred to the same committee.

The 5th Question was taken up: "Who are admitted into full connection?" Albert L. Smith, Wesley J. Wilkins, and Geo. H. Clark were called forward, and the Bishop addressed them, they answered the disciplinary questions, their collections were reported, committees reported favorably, and they were admitted into full connection and elected to deacon's orders.

J. D. Logro being detained at home by sickness, was continued on trial.

The Ball was announced as having withdrawn from the Conference and ministry. It was ordered that he be entered in the Minutes as withdrawn, and the secretary instructed to ask for his credentials.

The following resolution was offered by G. A. McLaughlin and adopted:—

Resolved, That we respectfully request the Bishops to take such action in relation to the course of study as shall require an interval of two years between the admission into full connection and election to elder's orders.

The Conference granted a change of relation from effective to supernumerary, at their own request, of J. H. Hillman, S. P. Heath, G. A. Lucas, J. W. Adams.

Wm. McNally was reported as having withdrawn from the ministry and membership of our church. The Conference voted to enter his name in the Minutes as withdrawn, and that the secretary ask for his ordination papers.

W. H. Stuart was also reported as withdrawn, and a similar vote passed in his case.

The relation of J. H. Brown was changed from effective to supernumerary at his own request.

Voted to request the Bishop to appoint Jas. Noyes superintendent of the Orphan's Home at Franklin, E. R. Wilkins, chaplain of the State Prison, and Charles Parkhurst, editor of Zion's *HERALD*.

E. L. House, J. P. Pillsbury and F. H. Corson requested to be left without appointment, that they might attend school.

The case of Thos. A. Doran, who at the morning session had been admitted on trial, was reconsidered, and after being discussed, it was voted that he be admitted into full membership.

Took up the 10th Question: "What local preachers have been elected to deacon's orders?" Dana Cotton, Ernest W. Eldridge, Freeman C. Libbey, and Frank E. Rollins, being duly recommended, were elected.

Harvey Woodard, recently transferred from the St. John's River Conference, was announced as having withdrawn from the Conference and ministry, and it was voted that he be so entered.

The report on the N. H. Conference Seminary was presented by C. W. Bradlee. Pending its adoption, President Knowles addressed the Conference.

Chaplain McCabe was introduced and spoke to the Conference of his work. He presented his paper, *World Wide Missions*, and asked for subscriptions, securing more than \$1,500. He was followed by the Bishop in a few earnest words of exhortation concerning the Sabbath.

The notices were given, doxology sung, and the benediction pronounced by Chaplain McCabe.

The anniversary of the Sunday School Union was held this evening. It rained hard, but the house was packed full. Dr. A. H. Gillet, with his stereoscopic, gave a lecture of more than ordinary interest; it was, as many said, "grand." It would fit equally well, in many particulars, for the Missionary Church Extension or Freedmen's Aid work. Dr. Gillet is engaged every evening in his work of enlightening the people on the great needs of our Southern work.

SUNDAY.

Sunday was the great day of the feast. The love-feast at 8.30, in charge of C. U. Dunning, was a delightful occasion. It was on the old-fashioned order. The bread and water was passed, and all partook in token of Christian affection; 112 cups; some only had a chance to utter a sentence, while some took several minutes.

The morning sermon was by Bishop Mallalieu. His text was Phil. 3: 8: "Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord." We were too much interested in the sermon to attempt any abstract of it. It was a wonderful service. The Conference rose to its feet in token of a new consecration to God. The pastors' wives rose; the official members of the churches represented, and probably every Christian in the house, came to their feet. Then a large number of the unconverted asked the prayers of God's people. God was wonderfully present.

This was followed with the oration of the following to deacon's orders: Albert L. Smith, Wesley J. Wilkins, Frank E. Rollins, Dana Cotton, Ernest W. Eldridge, Freeman C. Libbey.

At 2 p. m., Dr. A. H. Gillet preached a fine sermon from the words of Christ in Matthew: "Lo! I am with you always," etc.

Wm. Love, Henry E. Allen, and A. W. L. Nelson were ordained elders.

In the evening the house was packed to its utmost capacity to hear Chaplain McCabe on missions. His address failed to get into the church. J. H. Haines presided. Prayer was offered by Jos. Cole. The treasurer made a report of the contributions of the year. The Missionary Board asked from the Conference \$8,500. The aggregate of gifts was about \$115 less than an hour, making, as it seemed to many, the best missionary address they had ever heard him give. He was followed by the Bishop, who told of some of his observations among our missions in Europe. The Chaplain sang several songs, and at 9.30, after having spent nearly nine hours of the Sabbath in God's house, we sought our resting-places, rejoicing in the power of God that had been manifested during the day.

MONDAY.

The prayer-meeting was led by Wm. Woods. Conference was called to order by the Bishop at 9 o'clock, and prayer was offered by Jos. Hayes.

The minutes of Saturday afternoon's session were read and approved.

The secretary stated that the Conference trunk had long been on the effective list, and done good service, but it was now getting too small and somewhat used up, and moved that it be placed on the supernumerary list. The Conference granted the request by a unanimous vote. Will some generous soul give us a new one that will last the remainder of this century?

The Bishop presented the division of the missionary appropriations for the French work as agreed upon by the presiding elders of the Troy and New Hampshire Conferences, and acquiesced in by Bishops Andrews and Mallalieu.

Reports were presented from the committees on Sabbath Observance; the Centennial of Washington's Inauguration; Ministerial Support; Bible Cause; and the Moral and Religious Needs of the Army.

This latter report called for the appointment of a corresponding secretary, and M. V. B. Knox was elected.

The committee on Education reported; after some discussion and amendment, it was adopted.

D. C. Knowles was chosen by ballot as a trustee of the Wesleyan University.

J. M. Durrell presented a resolution concerning the collections taken for education, that those taken at any time other than Children's Day be paid to the N. E. Education Society.

The committees on Parsonages, Benevolences, and Sunday schools, were presented and adopted.

A communication from James Pike was read by the secretary, in which he proffered to the Conference a gift of \$1,000 to be invested by the treasurer of the Conference trustees, and the proceeds to be applied toward certain benevolences, the church at South Newmarket to have the annual credit of the amounts thus accruing.

Resolutions of thanks to Dr. Pike were passed by the Conference by a rising vote.

At his own request, Dr. Pike was granted a supernumerary relation.

The vote by which J. P. Pillsbury was left without appointment to attend school was reconsidered, and the Bishop was requested to appoint him as city missionary at Nashua.

The stewards reported their work and distributed their money.

It was voted that the money of Mrs. Mason be put into the hands of the treasurer of the Conference trustees, to be paid in quarterly installments.

The money for Sister Young was ordered placed in the hands of Gladstone Byrne, to be paid \$5 at a time. The case of J. W. Bean, who was deficient in his salary at Henniker, was recommended to the stewards with the direction that they pay him \$25.

The committees on Church Extension, Missions, Methodist Review, Freedmen's Aid and Southern Educational Society, Zion's *HERALD*, and Conference History, presented their reports, and they were adopted.

J. A. Bowler was chosen to preach the Conference sermon next year.

The Bishop announced the transfer to this Conference of Roscoe Sanderson from the Maine; J. H. McConnell from the Ohio; and H. A. Spencer from

the Vermont Conference; and J. M. Williams to the New England Southern Conference.

The triers of appeals, committee on Church Location, Conference Board of Church Extension, and the various examining committees were nominated by the Bishop, and the Conference confirmed them.

J. H. Haines was appointed to preach the missionary sermon, with James Cairns as alternate.

The hour having arrived for the order of the day, the 33rd Question was taken up: "Where shall the next Conference be held?" Newport and Lisbon were put in nomination, and each place represented. The vote being taken, it stood 24 for Newport and 51 for Lisbon.

It was voted that the thanks of the Conference be extended to Newport for their kind and urgent invitation.

A resolution expressive of appreciation of the labors of J. W. Adams, J. H. Hillman and G. A. Lucas, who retire from active service and go out of the bounds of the Conference, was passed.

M. T. Cilley, the Conference treasurer, presented his report, which was adopted.

It was voted to extend it to time.

A collection was taken for Conference expenses amounting to \$17 48.

Took up the 19th Question: "Who are the supernumerary preachers?" The names of John Carrier, D. Lee, R. Dearborn, S. Beedle, James Thurston, Lewis Howard, Rufus Tilton, C. H. Chase, G. W. H. Clark, W. Hewes, J. Hooper, L. L. Eastman, L. Draper, Henry Chandler, and C. H. Smith were called, their characters passed, and their relation continued.

Took up the 1st Question: "Who are admitted on trial?" Ernest W. Eldridge, Frank A. Tyler, B. A. Campbell, Fred M. Morgan, and L. Morgan Wood, being duly recommended, were admitted.

The committee on Conference Relations recommended that the Conference pass the character of J. Morry Bean.

The same committee recommended that the secretary of the Conference be instructed to correspond with the proper parties, and seek the transfer of Freeman Carter and J. A. Steele to the Conferences where for some years they have been laboring, and the Conference so order it.

It was also voted that inasmuch as A. C. Hardy is engaged in secular pursuits, he be requested to seek a location according to the Discipline.

Resolutions appreciative of the visit of Bishop Mallalieu were adopted by a rising vote.

The usual vote of thanks was extended to the citizens of Amesbury for their generous hospitality, to the railroads for their favors, and to the pastor and official members of the church for their interest in making their guests comfortable. It was also voted that a copy of these resolutions be published in the Amesbury papers.

Voted that Frank A. Tyler be left without appointment to attend school.

It was voted that the board of Bishops be requested to fix the next session of the Conference the last Wednesday of April, 1890.

The Bishop presented the certificate of the ordination of the deacons and elders ordained yesterday.

It was voted that the officers of the Conference Domestic Missionary Society be instructed to prepare a constitution and by-laws and present them for adoption at the next session of the Conference.

A record of a few moments was taken, to allow the Conference Missionary Society to elect its officers. This being done, the Conference was called to order, when it was voted that after the reading of the minutes, devotional services, the reading of the appointments, and the pronouncing of the benediction, the Conference stand adjourned *sine die*.

This closed one of the most enjoyable of Conference sessions, a season of great spiritual profit. [The appointments appeared last week.]

MAINE CONFERENCE.

Reported by REV. I. LUCE.

[Continued.]

FRIDAY.

The evening was devoted to a double anniversary. The Freedmen's Aid and Southern Educational Society and the Sunday-School and Tract Societies were all represented in the prayers, songs and addresses.

Rev. S. Hooper presided, and Rev. G. W. Barber offered prayer. Dr. Chadwick, representing the Freedmen's Aid and Southern Educational Society, made the first address, which was full of facts and enthusiasm.

Dr. Spencer sang "The Shepherd," after which Dr. Gillet spoke in the interests of the Sunday School Union, illustrating his address with the use of a stereoscope. We see in his pictures, perhaps better than words could describe, the condition and needs of the South.

SATURDAY.

The religious services from 8 o'clock to 9 were conducted by J. A. Corey. This first hour's service has been a season of special refreshing.

At 9 o'clock the Bishop took the chair, and resumed the business of the Conference.

Howard Clifford was announced as transferred from the Louisiana to this Conference.

Dr. Breckenridge, of the N. E. Conference, and Bro. Wharf, of East Maine Conference, were introduced.

Resumed the 20th Question. Rev. W. S. Jones, presiding elder of Portland District, read his fourth annual report. The report was an able review of the work on the Portland District. During the reports of the preachers the Bishop took occasion to address the Conference on the subject of benevolent collections.

K. Atkinson was returned a supernumerary.

All the preachers on Portland District passed in character.

Dr. Breckenridge presented the interests of the Methodist Hospital in Brooklyn, N. Y. Resolutions in favor of the Hospital were adopted.

The credentials of Rev. T. A. Nottage were returned to the Conference by Presiding Elder Adams.

Rev. Dr. Chadwick, representing the interests of the Freedmen's Aid and Southern Educational Society, was introduced, and gave an address concerning our Southern work.

The stewards reported their basis of claims, fixing \$200 as the maximum, and \$25 as the minimum, for supernumeraries; widows from \$100 to as small a sum as \$25.

The following candidates for admission in Conference—J. Wright, M. B. Pratt, Howard Clifford, W. H. Barber—were called to the altar and addressed by the Bishop, in which he emphasized the importance of heart purity, fidelity to doctrine and discipline, and fidelity to the work of the Methodist minister. W. H. Barber and Jas. Wright were admitted into full connection. M. B. Pratt was elected to deacon's orders and admitted to Conference. E. C. Strout and Howard Clifford were admitted into full connection.

Dr. Spencer was introduced and spoke in the interests of the Church Extension Society.

T. F. Jones, A. S. Ladd, J. M. Frost, were called to the altar and addressed by the Bishop, who read the letters, and Rev. Bro. C. F. Allen, C. Fuller, N. C. Clifford, J. Cobb and C. C. Cone assisted in the ordination.

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Zion's Herald.

WEDNESDAY, MAY 8, 1889.

CLUB LIFE.

The prevalence of club life in all our cities, is an observable and ominous fact. Men draw together in little bands and meet at night in secret conclave to indulge in social or festive enjoyment, instead of merging in the wider open society accessible about them. That such organizations have some advantages, we may well believe; but it may be justly doubted whether the disadvantages are not, in many instances at least, more than an offset to the good. For, if we look at the matter carefully, we shall see that club life has not always exerted a salutary influence on its members. Club life is inimical to the family. Intense devotion to the club is almost sure to lessen our interest in the family. Many a man spends long evenings with his associates which are due to wife and children; and the loss is not only with those at home, the man himself is deprived of associations and sympathies which would, in the end, prove far more healthful and elevating than any found outside. Club life is inimical to the prosperity of the church. No man can serve two masters; and when men of God conceive a deep attachment to the club, they are quite sure to be less and less frequently at church and at the prayer-meeting. The social indulgence has dulled their sense of spiritual things. Not a few instances of this sort, found in good men, have been very sad, and should induce religious men to ponder and avoid the path that leads them from the best things at home and in the church of God. The family and the church are divine institutions, and, as all experience shows, are superior for the training, inspiration and moral poise of men, to anything which can be put in their place. Club life, for the most part, disjoins the sexes, designed by Providence to move together. The club is an association of men; and the habit formed during the school or clerkship period grows to a settled taste for male society. That the taste is deleterious to the best interests of all concerned, no one can well doubt. Not a little of the uneasiness of the household, often resulting in alienation of man and wife, or even in divorce, has originated in this attachment to club life. Those evenings spent at home, in sympathy and helpfulness, with wife and children, would in all probability have been the hard place, and made everything in the family run on smoothly.

The club has led to more dangerous habits. The wine-cup is sometimes there. The taste for liquor is created, to be indulged more openly and largely at a later date. The club is covered from the restraint of public opinion, and men are easily induced to do in secret what they would not do before the public. The question is, do good men wish to walk so out of sight? Will any adequate good come of it? A minor consideration in these associations is the outlay. The club is, in most instances, an expensive luxury. Would not the same expenditure, made on the home where wife and children, or other friends, can enjoy the benefit, yield more ultimate satisfaction to the parties themselves? Many, to be sure, are able to meet the expense; some we know very well are not; the indispensable fees at the club restrict other needed outlays.

PULPIT SPEECH.

Though the oratory of the pulpit differs from that of the forum in its matter, temper and aim, the two contain elements in common. In both, sense and fire are indispensable to the best success. The combination is not easy; the two elements are in some respects antipodal. A man may be extremely sensible, opening the whole field of truth with such clearness and judgment that no hearer can fail to understand it, and yet lack heat and intensity. The truth is given coldly, with judicial accuracy and deliberation. Another goes to the opposite extreme, rising into ecstasy and bearing the audience away in the whirlwind of passion or lifting it on the wing of a grand imagination, while there is a lack of clear and solid thought to engage the reason and carry the conviction of the hearer. Such are orators but in part. They have single great elements; but they become commanding orators only by the combination of the divers qualities of sense and ardor.

Demosthenes and Cicero had both. The measured and accurate sentences came from their lips aglow; their words, so well chosen and adapted to

the exigencies of the moment, fell like burning arrows on the audience, kindling whatever they touched. The fire may burst out in flame, or glow in the embers, according to the temperament of the orator. Whitefield was a prairie on fire; the flame of his speech mounted, rolled onward, enveloped the audience and bore down all obstacles in its path. Wendell Phillips was more quiet, a tongue of flame, giving forth sentences that were electric. Chatham used logic at white heat. His words were battles; his sentences moved like an army in the rush of conflict. He was both strong and intense. "Impassioned as was his manner," says Bancroft, "there was truth in his arguments that were fitly joined together, so that his speech, in its delivery, was as a chain cable in a thunder-storm, along which the lightning pours its flashes without weakening the links of iron." The speech in the Commons in 1786 on taxing the colonies, carried the people wild. "Men, in America, for the moment, paid no heed to the assertion of parliamentary authority to bind manufactures and trade; they exulted at knowing that the great Commoner had, in the House of Commons, taken up what Mansfield and the king called 'the trumpet of sedition,' and thanked God for American resistance." The occasion did something for Pitt, but none saw a great orator can command the occasion. For the man in the pulpit, strength and intensity will make occasions. Great truths about God, man, redemption, which burn in his own soul, will kindle the souls of those who hear. In order to act, men must not only know, but feel; with the view of truth there must be the impulse to duty. The preacher must be able, not only to teach, but to move men toward the cross. Inertia is of the nature of original sin; men sit still when they ought to move. The preacher needs dynamite as well as phosphorus.

ROMANISM AND MODERN LIBERTY.

Perhaps the thorniest problem of the hour is the "irrepressible conflict" which is being more and more intensely felt between the attitude and aims of the Roman Church and the great principles and institutions of modern liberty. The most significant and ominous sign of the times is the sleepless, insidious, unbending determination of the Roman Catholic hierarchy to reduce all intellectual issues, all moral and social problems, all religious beliefs, all civil and political institutions, all individual faith and freedom, to the direct or indirect control and supremacy of Rome. Here lies a peril which is paramount and perpetual, and one which cannot be easily exaggerated. The leaders of the Latin Church have openly claimed, since the memorable moment in A. D. 800, when Leo III in the old basilica of St. Peter bestowed the crown of the Frankish empire on Charlemagne, the right to rule the nations, and exact, on pain of death, an absolute obedience from every human soul. And they have never attempted to conceal their resolution to seize the coveted prize of temporal power and domination as soon as there is a good opportunity and a fair chance of success.

It is true that to a large and intelligent portion of the American public a danger of this kind seems very distant and doubtful, and all apprehension and alarm in regard to it are met with a smile of incredulity. It is held that the growth of Catholic citizenship in America, which is admitted, does not necessarily imply the increased power of the Roman priesthood in American politics; that the blind, indiscriminate loyalty of the typical European Catholic to his church is unknown in the United States; and that being more distant by the breadth and depth of a big ocean from the august person and presence of the Pope, the American Catholic has naturally a less profound reverence for his authority and a less implicit faith in the doctrine of plenary obedience. Of assurances such as these it would be difficult to determine the precise value and validity. That there is no ground for panic is admitted, but those who think there is no need for vigilance and measures of precaution, ought at least to take the trouble to inform themselves as to the history, policy, methods and pretensions of the Church of Rome in every land and age in which she has existed. Lafayette, who was reared and educated in the Roman Church and lived and died in her communion, said, a hundred years ago, when there were not 100,000 Roman Catholics where now there are at least 7,000,000: "If the liberties of the American people are ever destroyed, they will fall by the hands of the Romish clergy." "I have always been of opinion," wrote Bishop Bossuet, who was no Ultra-montanist and never showed any desire to magnify the authority of the popes, "that princes have the right to pass penal laws to compel heretics to conform to the rights and observances of the Catholic Church; and, secondly, that this doctrine is a standing one in the church, which has not only followed, but also requested from princes the enactment of such ordinances."

Rome glories in the forcible suppression of doctrines and institutions which antagonize her absolute authority and her peculiar claims, even where wholesale bloodshed is the concomitant consequence of her barbarous and brutal policy. "Before entering the *Capella Sistina* in the Vatican," says a recent writer, "you pass through a hall called the *Sala Regia*. On the walls are pictures by *Vadari* representing the triumph of the Roman Church. Four of these frescoes show the horrors of the massacre of the Huguenots on St. Bartholomew's eve. Pope Gregory XIII ordered the perpetration on the walls of his palace of the memory of this crime, the anniversary of which drew tears from the eyes of *Voltaire*. The residence of the Pope is the only place in the world where murder is publicly

glorified." But Roman Catholics have no special fondness for massacre and murder, and these crimes and outrages are not glorified in Rome except as the symbol and witness of Rome's undying antagonism to every form and fragment of human liberty—an antagonism which every page of her history exhibits with startling amplitude and fullness. Let an instance or two, in illustration of this, suffice.

Almost as soon as the smoke of battle had cleared away from the decisive field of Waterloo, the king of Holland granted his new realm a constitution guaranteeing freedom of worship; but the Roman Catholic bishops, obeying the mandate of the Vatican, opposed and defeated the proposal because the spirit of liberty it embodied was directly opposed to the authoritative teaching and spiritual absolutism of the Roman Catholic Church. In 1830 the growth of constitutional liberty in the neighboring kingdom of Belgium met with a similar check from Gregory XVI, who vigorously condemned the doctrine of liberty of conscience in an encyclical letter published in that year. In an article in the *Forum* magazine of last August, the following words are quoted from a concordat concluded with Spain by Pius IX in 1850: "The Catholic religion shall be maintained as the exclusive religion of the realm in such sort that the practice of all other worship shall be forbidden and prevented." A similar agreement negotiated with the republic of Ecuador in 1863 stipulates that: "The Roman Catholic and apostolic religion is to continue to be the religion of the Republic of Ecuador. Consequently, no other worship may be practiced, nor any other sect tolerated, in the republic." When religious freedom was proclaimed in Mexico in 1856, the Pope violently denounced the movement as one "destined to corrupt men's minds and to root out the holy religion."

Such being the claims and assumptions of the Roman Church, it is clear that her existence and action in a free republic where the doctrine of personal liberty has almost reached its final development, would be the greatest solecism on earth if Rome were honest enough to assume openly in the United States the attitude and pretensions she maintains in Belgium, Italy, Spain, and in some of the petty republics of South America. For the fully-formulated claims of the Romish Church are such as no free nation could sanction, or even tolerate, without deliberately digging its own grave. Here, however, she makes abatement of her high demands, and patiently bides her time. As one of her bishops not long ago declared: "Religious liberty is merely endured until the opposite can be carried into effect without peril to the Catholic world." The whole trouble with Rome everywhere is that she is radically, constitutionally and hopelessly out of harmony with the spirit and principles of free modern governments, and the action of the Roman Catholic clergy on the public school question is no more than the logical and inevitable result of that inherent and incurable want of sympathy with the doctrines and institutions of freedom.

EDITORIAL NOTES.

Brief Absence.
The editor left yesterday for the Pacific Coast. The literary proposes a circular route from Boston to the Golden Gate and return. The purpose is two-fold—some need relief from the pressure of work which has been gladly borne without intermission since the assumption of the present position, and personal observation of our greater Methodism in the West is of its aggressive enterprises. What he sees, hears, thinks, will, in brief, but with great frankness, have place in our columns. Communications addressed to the editor relative to any matter demanding editorial scrutiny, will receive immediate attention by our associates. We shall hope to return early in the month of June.

Conference Revisers.
We have attended all the sessions of the New England Conferences. Each was characterized in a marked and happy degree by spiritual life, genial fellowship and earnest and aggressive purpose. The economy of our church seems most marvelous at a session of the Conference. The amount of business that is carefully scrutinized and dispatched is a wonder. Our system is not so much an evolution as a perpetual miracle. It is the human shaped and executed by the divine. To examine critically the work of our Methodism in New England, and that of each minister, to prepare for the year to come, and to station a thousand preachers—that has been a part of the work of these Conferences. The effectiveness of our episcopacy is most marvelous at a session of the Conference. The amount of business that is carefully scrutinized and dispatched is a wonder. Our system is not so much an evolution as a perpetual miracle. It is the human shaped and executed by the divine. 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